The European Harvest Field

Published monthly by **THE AMERICAN-EUROPEAN FELLOWSHIP**

FOR CHRISTIAN ONENESS AND EVANGELIZATION

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A Message by the Editor

After a good deal of prayerful consideration we have yielded to the call of the brethren of the **American-European Fellowship for Christian Oneness and Evangelization,** to accept the position of Home Director of the Fellowship and the Editorship of the magazine, **THE EUROPEAN HARVEST FIELD,** feeling assured that the Lord Himself would have us do so. Several years ago the Lord laid upon our heart the poor benighted people of Russia, and as we have followed these years the march of Providence and have contemplated the events of time, our vision has considerably enlarged and the deep need of the peoples of Europe has engaged our heart-felt sympathy and interest. We must do what little we can to help bring them the Gospel. When one door was closed to us the Lord in His Providence opened another. So here we are, ready to do our bit to help evangelize the peoples of Europe, especially of Central and Eastern Europe.

The World Unnerved

This world has just gone through a series of terrible shocks and is badly unnerved. In fact, it is suffering from a nervous breakdown. There never was a time like the present time. These are crisis days, days fraught with momentous import and a great deal of peril. They are days full of spiritual opportunity and responsibility. The close of the age is at hand. Christ will soon be here. The only help for humanity is the Gospel, the only program for peace centers in the Personal Return of Christ to the earth. The Church must carry the Gospel of Christ unto the ends of the earth, the outgathering of a people for the name of Christ must be completed, then, Christ will return and take His throne, and will reign in righteousness and bring in universal peace.

The World's Need

The Gospel is the only remedy for the ills of fallen humanity. Nothing else can bring light, life and salvation to lost souls and nothing else can bring lost souls into the fellowship of the Body of Christ, save the Gospel of the Lord Jesus Christ. The faithful preaching of the Gospel of Christ is the only thing that will help complete the Body of Christ. The speedy preaching of the Gospel unto the ends of the earth, under the power of the Holy Spirit, will hasten the Coming of Christ, if anything can and will hasten it. The whole world needs the Gospel, and it needs the Gospel worse than it needs anything else. It is estimated that there are 1,000,000,000 heathen in the world and only 10,000 missionaries. According to this each missionary is responsible for 100,000 people. In China there is one ordained minister to every 1,000,000 while in the United States there are 100,000,000 people, and 80,000 ministers, besides other Christian workers. Out of every 100,000 Church-members in America only twenty-one go to the foreign field, when 40,000,000 heathen die every year. The heathen are dying at the rate of 100,000 a day, every tick of the clock sounds the death-knell of a heathen soul, every breath we draw four souls perish, never having heard of Christ.

It is estimated that there are 920,000,000 of people in Asia and 400,000,000 in Europe. What a mass of human beings! And the millions of Europe need the Gospel. Here is a seething, boiling mass! Here is revolution and rebellion, sin and sorrow, darkness and suffering. Here there is disorder and chaos which refuses to yield to diplomacy. There is lawlessness and corruption, there is strife and envy, there is ill will and murder, and there is great and dire need. Europe needs many things, no doubt, but she needs a Person, the Lord Jesus Christ, worse than anything. And in the meanwhile, until He returns to earth to take the reins of government, Europe needs the faithful proclamation of the Gospel.

Europe's Masses

We give the statistics of Europe's masses in order that the reader may try to visionalize.

Austria	6,131,445
Bulgaria	4,861,439
Czecho-Slovakia	13,595,816
Esthonia	1,750,000
Fiume	49,806
France	39,402,739
Gr. Britain	42,767,530
England	35,678,530
Scotland	4,882,288
Wales	2,216,712
Ireland (North)	1,581,696
Ireland (South)	2,808,523
Germany	59,857,283
Greece	5,535,240
Hungary	7,840,832
Italy	37,528,414
Jugo-Slavia	11,337,686
Latvia	1,503,193
Lithuania	2,671,000
Poland	27,778,068
Rumania	17,393,149
Russia	106,264,136
Spain	20,783,844

The Heart-Rending Cry

Behold the teeming millions of Europe and put your ear to the ground and hear their sad and mournful cry. Europe's cry for help was never so heart-rending and painful as it is now. Her suffering is beyond human conception and imagination. Her affliction is alarming; her need is pressing; her call for help is pitiful; her response to the Gospel where it is preached, in many instances is most gratifying. There is a real hunger in the hearts of thousands for the Gospel and the things of God. Beloved in Christ Jesus, we must help them. Shall we let them die in their darkness and search after God? Shall we fail God in this great hour? He is moving majestically and triumphantly where the Gospel is being proclaimed. Shall we not move with Him? How can we help them best and most? **Surely by giving them the Gospel of Christ just as soon and as fast as possible.**

We need to pour out our prayers unto God as a sweet incense for these countries, for the missionaries laboring there, for every truly evangelical society devoted to their evangelization and for consecrated lives who are willing to heed the call of God as He points the way toward this great needy field. Shall we hoard up money and rest at ease in our prosperity, while the millions are dying without a knowledge of Christ, some of them possibly with a cry after God in their hearts? Shall we fight, and strive, and contend over little petty differences, while millions are going out into a dark and long eternity who have never had one single chance to hear the Gospel? What a pity! Yea, what a shame! Beloved, we **must** bring the Gospel to these people, we are responsible before the Lord to do it. Let us pray with a passion, let us give of our means until we feel it, let us sacrifice our personal ease and interests and let the blood of our sacrifice for the lost souls in Europe be the seed for a glorious harvest of souls. Amen.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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INFORMATION OF GENERAL INTEREST

SAMPLE COPIES OF THE MAGAZINE

We call attention to three things in particular in this connection:

First, if any of our readers have received a copy of the magazine and have never subscribed for it, we wish to remind you that your name and address was given to us by some friend who is interested in the work we are seeking to do by the help of the Lord. Please read it carefully and prayerfully and let the Holy Spirit speak to your heart and conscience as you read it. We solicit your subscription. Send us $1.00 and your name and address, plainly written, and we will mail you the magazine, monthly, for one year.

Second, we invite all our friends and readers to send us the names and addresses of Christian friends to whom we may mail sample copies of the magazine. In this way you may do a great deal of good. Many Christian people would gladly pray for the work and also support it, if they knew about it. Help us to find them in this way and to engage their prayerful interest.

Third, we are always glad to supply our readers and friends with parcels of the magazine, free of charge, to give out among their praying friends. This is a splendid way to interest friends in the work we are seeking to do by the grace of God. If however, our readers feel disposed to send us a contribution for such a parcel or parcels, we shall receive it with deep gratitude.

THE AMERICAN-EUROPEAN FELLOWSHIP

FOR CHRISTIAN ONENESS AND EVANGELIZATION

The definite objects of the American–European Fellowship are as follows:—

First, to encourage and to seek to promote unity among all true believers at home and abroad.

Second, to co-operate with reliable agencies for the spread of the Gospel in Europe.

Third, to give material relief in times of emergency.

Fourth, to distribute the Scriptures and other Gospel literature.

Fifth, to encourage and to promote definite evangelization among the millions in Europe who are yet without the Gospel.

Sixth, to support Evangelists and Workers as the Lord makes it possible. In fact, our supreme object is Christian Oneness and the Evangelization of the peoples of Europe, as far as possible, under the blessing of God.

The Societies already co-operating are the Russia Evangelization Society, Christian Testimony to the Jews, Serbian Gospel Mission, and the American Christian Relief Mission. The Fellowship also co-operates with and heartily endorses the "Light to the East" Mission, located at Wernigerode, Germany. Of this mission we give elsewhere in the present issue of the magazine a brief description.

Gifts for evangelization or Scripture distribution may be sent to the American–European Fellowship for Christian Oneness and Evangelization, Clarence E. Mason, Treasurer, 437 Chestnut Street, Philadelphia, Pa. Please designate whether for work among the Jews or the Gentiles.

Gifts for the relief of the needy may be sent to The American Christian Relief Mission, 901 Schaff Building, Philadelphia, Pa. All gifts will be gratefully acknowledged. Let us pray and give that souls may be saved and our Lord be glorified.

WANTED!

We want many more Christian people to become interested in and to pray for the evangelization of Eastern and Central Europe. To be stirred to prayer and to giving for this work they need to know about the condition and need of the peoples there, and also about the work that is being done in the name of the Lord and under His blessing. Intelligent and sympathetic prayer and giving flows from a true knowledge of need and of the objective sought in the work undertaken in the name of the Lord.

To obtain this end we should have several thousand new subscribers to the magazine at once. First of all, if you are not yet a subscriber, will you not please send us a dollar at once, with the information that it is your subscription to the magazine? And then, will you not also please get your Christian friends to subscribe for the magazine? Remember please, subscriptions to the magazine help a great deal, since they enable us to more nearly make it self-sustaining, while at the same time it is the medium through which we must seek to interest Christian people in the work. May we count upon you for your own subscription, if you are not already a subscriber? May we count on you to get your friends to subscribe also? The good you may do in this way can scarcely be estimated. Please take this matter to heart for the sake of the Lord and lost souls. We need your help and co-operation. Pray about this matter and then get busy among your friends. You can also subscribe for the magazine for some friend or friends. We are hoping to receive many new subscribers to the magazine through the hearty co-operation of our Christian friends.

LINWOOD PARK BIBLE INSTITUTE

The Second Annual Bible Institute to be held at Linwood Park, Vermillion, Ohio, is to convene, D. V., July 31st to August 9th, inclusive. The Editor is the President. W. L. Walker, Pastor of the First Baptist Church of Elyria, Ohio is the First Vice President, while F. C. Twining, Pastor of the Baptist Church at Sandusky, Ohio is the Second Vice President.

A strong and attractive program is being arranged for this summer's conference, a program with strong and helpful Bible teaching, evangelism, missionary speakers, song, fellowship and prayer. **We would impress upon the mind of every reader the fact that Linwood Park is a delightful place to spend a vacation, and also, that the Bible Institute of 1925 D. V. is expected to be a season of great spiritual blessing.**

Pastors will do well to plan to spend their vacation at Linwood Park and to attend the Bible Institute, and also, to encourage their people to do so.

Linwood Park, "On-Lake-Erie," is a beautiful place, one well suited to mental and physical re-creation. All its surroundings are restful and it offers every modern convenience. The natural forest trees, tall and stately, reach down to the beach. There are good stone sidewalks, electric lights, over two hundred beautiful cottages, a fine auditorium, an additional chapel, a tennis court, a good hotel, a store, a good restaurant, a postoffice, and a fine bathing beach on the Lake. The town of Vermillion with all its advantages is just over the river. The New York Central and the Nickel Plate trains and the Lakeshore Electric stop near the entrance to the grounds.

Linwood Park has been a religious meeting place for forty years. It is free from all objectionable features, and is therefore, a splendid place for a Bible Institute. With all its natural advantages and a Bible Institute with a strong spiritual program, it offers a "real vacation with a purpose."

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EDITORIAL

THE POWER OF THE WORD OF THE CROSS

"For the word of the cross is to them that are perishing foolishness; but unto us who are being saved it is the power of God" *(I Cor. 1:18, A. S. V., marg.)*.

Our time demands a new and strong emphasis of the "Word of the Cross," since multitudes in their worldly wisdom and human reasoning are stumbling over it. The emphasis to-day is put upon the wrong thing. We hear a great deal about social service, culture, education, ethics and Christian duty, but not a great deal about the "Word of the Cross." Hence there is a great deal of misplaced confidence and a great lack of real Christian experience. The servants of Christ need to face the question to-day whether they really believe that the message of the Cross has Divine energy. Do we apprehend this clearly and hold this firmly, or do we limit God in His operation in the salvation of souls by a muddled, cowardly and confused message?

No message so breaks the heart of sinful man and works repentance and faith as the message of the Cross. No message so humbles and transforms the lives of God's people as the message of the Cross. The message of the Cross has Almightiness **behind** it, and **in** it; it is the channel through which Divine energy operates, **for it is the energy of God "unto us who are being saved."** It is the message for saint and sinner; it brings salvation, it brings deliverance from the power of sin, it leads to a manifestation of spiritual life, it promotes spiritual growth, it brings Divine sufficiency and meets every human need. "The Word of the Cross is the power of God." Let us proclaim it then, clearly, strongly and courageously. Let us tell it to sinner and saint that Christ died upon the Cross.

"CURSE YE MEROZ"

"Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty" *(Judg. 5:23)*.

Deborah and Barak had gained a great victory. Through human weakness the Lord had wrought a great deliverance. We say through human weakness, because Deborah was a woman, and as such had no right to command an army. The place of woman is in subjection, not in authority *(I Cor. 11:3; 14:34, 35)*. The Lord made choice of Deborah so that He might have a chance to display His power. He did so and the enemy was defeated and routed, and Israel was delivered. Deborah and Barak in their song of triumph recount the tribes who shared the labor and glory of the fight. But one town, Meroz, had hung back. They did not take part in the conflict. We are not told why. Maybe they were hidden away in some safe valley and felt they were perfectly safe themselves, and so had no interest in the conflict. May be they were cowardly and fearful, or maybe they were utterly unconcerned. They evidently heard the call which summoned the people to the conflict, but they seemingly had no heart to respond to it.

Meroz was to be cursed. These are solemn words indeed!—"Curse ye Meroz." But why? What did Meroz do? There is no moral iniquity charged against them; why should they be cursed? Why, Meroz was a shirker. They were willing to see the other people fight the battle, while they simply took things easy. **"They came not to the help of the Lord."** Oh, that is what they were guilty of. The battle was not Israel's, but the Lord's, and they refused to help the Lord.

Dear reader, think this over most prayerfully. The Lord needed Meroz as well as the rest of the people of Israel, but they shirked and so were cursed. Meroz is a picture of many of God's people to-day. They take no interest in the cause of Christ. They let the rest of the people do the work,—the giving, the toiling and the praying. As for them they take the world easy. It is a fact, that, generally speaking, a small portion of the members of the Church are doing the work and the giving. To many who profess themselves Christians the work of God does not appeal enthusiastically and inspiringly. Many who call themselves Christians have no heart and no concern for missions. Say what you like to arouse them to their responsibility in this matter, they simply refuse to be aroused. But the work of missions is the work of the Lord, and those who take no active interest in them, refuse to come to the help of the Lord. The Lord needs His people to carry forward His work. To refuse to yield to the Lord and to do your duty is to suffer great loss. Those who refuse to come to the help of the Lord will be cursed with barrenness, uselessness and spiritual leanness. May the Lord deliver us from spiritual indifference and put the **"woe"** upon us and the **"go"** within us.

TENDERNESS OF HEART

"And be ye kind one to another, tenderhearted" *(Eph. 4:32)*.

Tenderness of heart is pre-eminently Divine. It is not that soft sensibility and gentleness that many people possess to a high degree in their natural make-up. Neither is it the amiableness, sweetness, tenderness of mind and manner which results from high culture and social training. It is not mere human gentleness, delicacy, sweetness and beautiful mannerism. It is a Divine and supernatural work throughout the entire being. It is the production and fruit of God's own sweetness and tenderness of nature, wrought in the inner spirit by the grace and Spirit of God to such a degree that the entire being is transformed, so that the will is mellowed, the judgment softened, the mental faculties are sweetened, the affections melted, the expressions, words, tone of voice and the touch of the handshake are all the manifestation of Divine tenderness, the very expression of the life and image of Him who was infinitely meek and lowly in heart.

Tenderness of heart cannot be assumed, it cannot be put on, it cannot be borrowed for special occasions; it is essentially and absolutely supernatural and Divine, and must flow out from the inner chambers of a real Christ-possessed life. The very essence of the Gospel is a Divinely-imparted tenderness and sweetness in spirit. Who is more mellow, more tender-hearted, more sweet, more reasonable, more meek and more yielded than a soul newly born again, except the believer who has entered into the realm of the life of real victory in Christ, the real crucified life, the life fully under the control of the Holy Spirit and the life in which Christ has been formed?

Without real tenderness of heart the strongest religious life, the most boasted spirituality is a misrepresentation of the real Christian life. Deep tenderness of heart is the very soul, the very marrow and the very expression of the Christ-life. Apart from real Divinely-wrought tenderness of heart, the most intensely righteous life, the most exact outward life has no real spiritual attraction. These things in themselves tend to make one pharisaical, critical, narrow-minded, bigoted, self-important and

(Please turn to page 11.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

DAY BY DAY

By O. R. Palmer

"As every day's work required" *(I Chron. 16:37).*

This was all that Asaph and his helpers were required to do in their ministry before the Lord. No worrying over the future. Why should we worry, for we know not what a day may bring forth? He who said, "Behold, I come quickly," may be here before the morrow. The weary watch will then be over and the saints enter into the rest and glory of their Lord. "Sufficient unto the day is the evil thereof." How much fainting and discouragement would it save us if we dwelt not upon the tasks of the future, nor tried to plan ways to **get out of difficulties before we really get into them.** Our Lord, the Creator of the earth, and who sitteth upon the "circle" thereof never fainteth nor is weary. "He giveth **power to the faint.**" Our duty is to live in the present day, ever praying "Give us **this day,**" "casting all our **care** upon Him for **He careth for us.** Leave the past with Him who knoweth our frame and remembereth we are but dust. To-day is all we have, and that is under the watchful eye of Him who letteth not a sparrow fall without Himself.

It will save many heartaches, many tears, if we honestly confess our failures of the past, bring them to God to be put under the Blood of His Son who loved us and gave Himself for us, and then refuse to brood over failure and folly, looking up to Him in faith and hope for the future. It will also save many a discouragement and disappointment if we refuse to plan ahead, to borrow trouble about the future. Our place is to trust in God day by day for wisdom and every needed grace. Day by day His manna fell, and day by day it had to be gathered. Be sure of fellowship with God, of quiet communion with Him each day, for in our abiding in our Risen Lord and His abiding in us, there is rest, wisdom, grace and power. Put your trust in the Lord and leave the future to Him who never leaves nor forsakes His own. "As thy days so shall thy strength be."

GOD'S WAY FOR REVIVAL

By F. Spencer Johnson, *Director "Life and Liberty Truth Campaign," Bournemouth East, England*

What is the true preparation for the Coming of the Lord? How can we prepare ourselves, and how can we help God's people to be prepared for Revival?

These questions are constantly being asked and answered by prophetic students. The advice varies according to the different schools of thought and interpretation. A message has been burning in my heart for many months which I venture to predict is "The Missing Link" in the Prophetic Chain. This message has stirred my soul and fired my spirit, and caused me to yearn for a truly Heaven-sent Revival throughout the entire Body of Christ. When the late D. L. Moody was in Great Britain he was constantly on the lookout for sound and practical Bible expounents.

One who impressed him deeply was the late Miss Ada Habershon, of London. He determined he would get her over to America, and he did. She was used of God, although physically weak, to bring before large numbers some of the deep things of Holy Writ. Among the many literary productions that came from her busy pen, she has left behind her a little booklet entitled:—**"Daniel's Confession,"** as applied to New Testament Times, and 20th Century Needs.

It is this little gem of Scriptural Truth which I want to pass on to all who are longing to see Him face to face, and to behold His Glory; and who desire to witness wide-spread Revival blessing in these days of Godlessness and blasphemous criticism of God's Word and of the character of our Lord.

In order to prepare our hearts for the Divine equipment, let us meditate quietly upon the 9th Chapter of Daniel, and diligently seek to have a clearer and deeper revelation of Daniel's burden.

Miss Habershon says:—

"A large number of God's children are praying that He may send Revival to His people in all parts of the world—would that many more would join us in this: but are we spending enough time in CONFESSION of past and present failure?

"If the churches had been faithful from the days of Pentecost, there would have been no "Dark Ages;" if there had been no departure from God the present weakness and error would have been impossible. Times of Revival, such as we long for, are times when the light breaks forth and overcomes the darkness, and the greater the darkness the more need to cry to God; but there would not have been any such darkness if God's people had always relied upon the Holy Spirit's power; and realizing their high calling, had walked 'worthy of the vocation wherewith they were called' of God.

"We need therefore to confess, with deep humiliation, the SIN OF THE PAST YEARS OF PRIVILEGE, as well as THE PRESENT SIN."

We are also reminded of three chapters in the Old Testament which we will call **the three Revival NINES.** Daniel 9, Nehemiah 9 and Ezra 9. The remarkable confessions in each chapter bring one into the dust of humiliation, but, we see the glory of God, and we behold His mercy and love stamped by the Divine Spirit upon each servant of the Lord bowed down in the Presence of God. To catch the vision of these great Bible characters is to catch the light of Heaven and touch the Loving Heart of the Eternal. May He give us patience to wait quietly, yet persistently, before Him! Satan's hurry-up Revivals are very popular, but they end in disaster. Let us resist him and refuse all craving for the spectacular and sensational which have brought the name "Revival" into scorn and disrepute. The men and women whom God is now preparing for His harvest field will hate sin as they hate poison. They will confess it, and bring before the Lord the true state of things as they are to-day. The power of the Cross will reveal things that mere secular education, philosophy and science cannot understand or comprehend.

Unless the burden of perishing souls is pressing upon us we cannot understand Daniel's confession. It was not enough for him to make a mechanical confession of sin. What he did, he did with a deep heart-yearning for a people who deserved the righteous judgments of a Holy God poured out upon their guilty heads.

He prayed. He pleaded.

But Miss Habershon emphasizes the great fact that **Daniel went even FURTHER THAN THIS.** He seems to hold up the mighty link in the broken chain of true Revival; and then he gives the remedy to every disheartened intercessor.

Only an individual believer, but a true student of Scripture, he took the sin of his people upon himself and confessed it as though it had been his own.

What untold blessing might result for the people of God if we did this collectively and individually! In our prayers and prayer meetings, we often tell the Lord about the sin around us,—(and He knows it better than we do), about the errors that have crept into the churches, especially in the Denominations to which we do NOT belong; but how seldom do we really CONFESS these things, as though WE OURSELVES WERE GUILTY.

"Grievous wolves" have crept in amongst us, and we are very ready to blame that little section of the flock where the wolves are making havoc, but supposing we confessed as our own the sins which have made such a state of things possible—

"We speak of being 'all one in Christ,' and thanks be to God, He looks upon us as one in Him. All who are united to Christ by a living faith are members of His Body the Church. Let us, therefore, remember in our prayers and confessions that we are in His sight really one, though we cannot expect the outward uniformity and unity which characterized the early days.

"Surely if we followed Daniel's example his experience would be ours. To this end let us take his wonderful supplication as a model, substituting as far as possible New Testament language and applying it to Church history instead of, as he did, to that of Israel."

Now comes the real test. Are we willing to lay aside all preconceived ideas of past Revivals? Cease asking God for a Welsh Revival, or an 1859 Revival, or even for another Pentecost. Let our thoughts be fixed on the Glory of the Lord. Remember His dying Love, and plead persistently on Redemption Ground.

How quickly God responds, says Miss Habershon.

"When Daniel began to pray, Heaven began to move. There is no need for an angel to fly swiftly to us; the Holy Spirit who is already here can give us this assurance, and tell us too of the love wherewith we are loved.

"The answer to Daniel was a revelation of the first appearing of the Messiah as the Sin-bearer. The Holy Spirit whispers to us, that the same Lord is coming again. His Coming will put every thing right: but the spirit of confession is the true preparation of His Coming, for by it we may make ourselves ready, and thus be able to cry,

"Even so, come, Lord Jesus."

What an inspiration!

The Spirit of Confession is the TRUE PREPARATION for His Coming, and for a glorious Heaven-sent Revival.

Let us therefore put into practice Daniel's Confession,* according to New Testament language. By comparing Daniel 9 we shall not miss the Prophet's vision.

OUR CONFESSION

VERSE 3. "And I set my face unto the Lord God, to seek by prayer and supplications, with fastings, humbling myself in the sight of the Lord."

* * *

VERSE 4. "And I prayed unto the Lord my God, and made **my confession**, and said, O Lord, the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in the Heavenlies in Christ":

* * *

VERSE 5. **"We have sinned**, and have committed iniquity and have done wickedly, and have **rebelled**, even by departing from Thy Word, and have grieved Thy Holy Spirit whereby we are sealed unto the day of redemption":

* * *

VERSE 7. "O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to all Thy people, by whatever name and denomination they call themselves, broken up into so many sects and sections because of their **trespass** that they have **trespassed** against Thee."

* * *

VERSE 8. "O Lord, to us belongeth confusion of face, to our pastors, to our teachers, to our evangelists, and to our fathers; to each one of us, believers of every nation, because **we have sinned** against Thee."

* * *

VERSE 9. "To the Lord our God belong mercies and forgivenesses, though we have wandered from Him";

* * *

VERSE 10. **"Neither have we obeyed** the Voice of the Lord our God to walk as our Lord Jesus Christ walked, to keep His Words, which He Himself spake to us when on earth, and afterwards set before us by His servants the Apostles."

* * *

VERSE 16. "O Lord, according to all Thy righteousness, I beseech Thee, let Thy displeasure be turned away from Thy people: because for our sins and for the iniquities of our fathers, we have become a reproach to all that are about us."

* * *

VERSE 17. "Now therefore, O God our Father, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy people in all parts of the world, so feeble, so divided, so worldly and so corrupted; do this for the Lord's sake."

* * *

VERSE 18. "O God my Father, incline Thine ear, and hear; open Thine eyes, and behold our helplessness and our need of Thee, the saints who are called by Thy Name, for we do not present our supplications before Thee for our righteousness, but for Thy great mercies."

VERSE 19. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O God my Father: because Thy people are called by Thy Name."

* * *

VERSE 20. "And whiles I was speaking, and praying and **confessing my sin and the sin of my people**, the people of God, and presenting my supplication for them before the Lord my God at the Throne of grace."

* * *

VERSE 21. "Yea, whiles I was speaking in prayer—**the answer came.**"

*From "Daniel's Confession" abridged and adapted.

THE FAITH FOR WHICH WE CONTEND

J. C. MACAULAY, *Pastor Cedar Avenue Baptist Church, Cleveland, Ohio.*

Jude found it necessary to write to the saints on this same subject, and stated this as the express purpose of his Epistle: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of our Lord into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" *(Jude 1:3, 4)*.

We are asked to contend for the faith. It is the faith we are concerned about—not a jumble of opinions, nor a system of philosophy, nor the findings of science, nor the conclusions of some representative jury. Opinions are a variable quantity, philosophy represents the attitudes of different types of minds to diverse circumstances, the findings of science often cry out for reversion, and juridical statements are at the best very unreliable things. All these are vigorously upheld while they run their course and are in vogue; but they pass away, and are discredited, or at least are greatly modified with the passing days and years. It is no such meager, transient thing that we are called upon to contend for: such contending would be but beating the air. We are commanded to "contend for the faith once delivered to the saints.

This faith is not a human manufacture at all. It is of God, and handed to us as a Divine production, complete, perfect. The very word, faith, implies that. It is something we take from God on trust, knowing that as God is perfect, so the faith is perfect; as God is enduring, the faith is enduring; as God is absolute, the faith is absolute. What, then, is the faith that God has delivered to the saints and for which we are asked to contend? It is the revelation of Himself in the Person of His Son Jesus Christ, set forth in the Bible. The Bible, the Word of God, is the faith: we are invited to receive it from God, and to hold it precious.

This revelation, this faith, is distinctly related to salvation. This revelation was necessary to man for his salvation. If we recognize God as our Saviour at all, it is a confession that we cannot save ourselves. An acceptance of His Saviourhood is a confession of our own helplessness. We cannot be saved by the works of our hands, by the findings of our judgment, by our own discoveries in science. The nature of the case demands a faith. Salvation is beyond the range of man's power and wisdom, else he would not need God to procure it. Therefore, when God reveals a salvation, it is going to be one which baffles man's understanding, surpasses his power, and calls him to accept and trust. If men would only remember that God's revelation to them is their salvation, they would not be so inclined to make light of it.

In this revelation of God's way of salvation for men, the Bible declares man's sin, sinfulness, and impotence; God's sovereignty and sovereign grace; and the means whereby God can forgive, justify and save guilty, sinful and helpless creatures, at the same time being true to His own nature as holy, righteous and just. If we grasp that, the rest is easy of acceptance, if difficult to understand—and indeed it is baffling to think of God's grace, wis-

dom and power. The Bible shows this salvation to be accomplished through an atonement by the sacrifice of Jesus Christ, God incarnate, as a Lamb without spot or blemish, dying for the sin of the world; wherein we find forgiveness on the ground of the sacrifice, justification through His having borne our sins "in His own body on the tree," and eternal life through His having tasted death for us. The Bible reveals the communication of this salvation through the operation of the Holy Spirit by means of regeneration—this regeneration being necessary because of the depravity of our present nature, and because of the relation with God into which we are called, as His sons. The faith which is vital and fundamental to this salvation, and the faith which the Bible, in revealing this salvation, enunciates, embraces these important truths—the Deity of Christ, His Virgin Birth, His sinless life, His sacrificial, atoning death, His bodily resurrection, His ascension to Glory for the sending forth of the Holy Spirit and for the work of mediation, and His coming again to consummate the work of redemption. The denial of any of these is not only a contradiction of the Bible—which is scrapping the only authoritative declaration from God—but it is a loosening of the ground of salvation, and we, by such a denial, are left without an all-sufficient Saviour, without a Great High Priest, without an assured acceptance with God, without positive hope for eternity.

Some may say that only a small part of the Bible is occupied with the subject I have mentioned, and may desire license to treat more lightly other parts of the Book than such sections as the Gospels and the Epistles, wherein there is such clear exposition of the salvation here spoken of. But this subject is the subject of the whole Bible, and the failure in the ministry of many has been due to a lack of this recognition of the theme of the entire Bible. From beginning to end we see "Jesus Christ and Him crucified" as a sacrifice for sin. The whole Book is God's revelation of Jesus Christ, and it is in the Person of Jesus Christ that God meets men as their Saviour. Just so soon as a man begins to deny the Bible, he is bringing himself under God's anathema, and placing himself outside the sphere of that salvation declared in the Bible from cover to cover. The preaching that minimizes the Bible is blinding men's eyes, and damning human souls. That is one reason for contending for the faith.

Not only are we asked to take this faith from God on trust, but it is delivered to us in trust. We are made stewards of the mysteries of God. It is indeed a sacred trust. Some hold the truth in unrighteousness, some turn the truth of God into a lie, some despise the precious Word: we are asked to contend for it against all such. A faithful steward must see to the honest distribution of that over which he is steward. He will deliver the goods pure, without any diluting mixture; he will give full measure, holding nothing back; and he will combat every attempt on the part of others to spoil his master's goods or in any way to defraud his master. This is our duty as stewards of the "faith once delivered to the saints." We may not dilute the "sincere milk of the Word," nor mix with it the "dope" of modern opinion; we must "declare the whole counsel of God," not "having men's persons in admiration because of advantage." We are expected also to combat the attempts of other men to turn the truth of God into a lie and teach falsehood in the Name of Christ. We are salesmen. If a salesman discovers some "crook" selling a cheap, unreliable article in the name of the company he represents, will he not oppose that deceiver to the last ditch?—yes, for his company's sake, for his clients' sakes, and for his own sake. Likewise, when we find that cheap, unreliable, human stuff is being substituted for the true Word of God, we are bounden to "contend for the faith" for Christ's sake whom we represent, for the world's sake to whom we minister, and for our own sakes who are servants.—*Gospel Herald.*

THE RED HAND MENACE

F. E. Marsh

The most casual of observing eyes must see the clouds which are gathering on every hand. Political unrest, failure or European conclaves to agree, earthquakes rending the earth, the immoral attitude of professed ministers of the Gospel to keep to the truth they promised to preach, the slumbering fires of communism, the mad rush for sensual pleasure, the compacts among nations to gain their desired ends, and the general agitation of disturbing elements, all tell the Coming of the Lord draweth nigh.

AN ASIATIC ALLIANCE

Not long since, there was a talk of a friendship between China and Russia, and with a probable combine with Japan, and undoubtedly things are heading up to such a compact. The following is a statement from Moscow, by Frederick Kuh: "The cornerstone of the Asiatic block has indeed been cemented by the reinforced friendship between China and the Russian Soviet Union. The leaders of Chinese thought and the vanguard of an awakening independent China are coming to feel more and more that Soviet Russia is their natural ally against the encroachments of the Western Powers.

"The conviction is deepening that when China shakes off the lethargy of the feudal centuries and attempts to unify her disintegrated empire, Russia will support her in the struggle to discard Western dominion, economic and political alike."

THE NORTHERN POWER

Prophetic students have not sufficiently pondered what the Sacred Writings say about the Assyrian *(Is. 10:5-19, 24-27; Micah 5:5, 6)*, the King of the North *(Dan. 11:40)*, and the Great Northern Combine, which will concentrate their forces on the Holy Land *(Ezek. 38:1-14)*, Egypt *(Dan. 11:42)*, and against the God of Israel *(Dan. 8:25)*. Men of the world see the practical possibility of a combine between Russia and China, and recognize what a menace that will be to the Western Powers, and then there may follow for expediency's sake a "friendship" with Japan, which may serve "to unite Tokio and Moscow in a close union of policy," and thus the basis "for the Asiatic block will soon be created—and the Anglo-American entente will be confronted with a formidable constellation of powers in the East."

THE RED AND YELLOW PERIL

The Rev. T. E. Plewman, the head of the West China Mission Press, in speaking at a meeting in Canada, said: "There is a Yellow peril, minimise it as you will. You can't put aside 400,000,000 people. They have to be reckoned with. We have to remember that in many ways they have been defrauded of their national rights by foreign nations, that they are becoming race-conscious, and that they are developing a national consciousness.

"But there is another peril—the Red peril. Did you ever think that the two might be united? There is a very real danger in that. All over China the Bolsheviki are carrying on propaganda among the young people, particularly among the student classes. They are hoping to stir them in a way in which they failed to stir Europe, and hoping, too, that the Hindu, and possibly the Japanese, will swing in behind China. There is a very real Red peril in China to-day."

The Christian missionary consciousness thus endorses the statement of the Russian newspaper correspondent.

"CHINA AT ONE WITH SOVIET RUSSIA"

Yet another proof of the friendly feeling of Russia for China: "At a reception that had recently been accorded the Soviet Ambassador at Pekin, when he was entertained at a banquet tendered him by Pekin University, the representative of Red Russia had been told, by no less a person than the Chancellor of the university, that the aspirations of Young China were at one with those of Soviet Russia. In reply, the Ambassador had assured his hearers that when 'the day of vengeance' came, China would not have to ask twice for aid from Soviet Russia."

Significant indeed were the words of assurance given—namely, "When the day of vengeance came, China would not have to ask twice for aid from Russia."

YELLOW GOING RED

Heads of political office see the same thing, for a British consul in China has estimated that "China would go Red within five years." We can imagine what the consequences would be. The

Russian ravages would be combined with the unrest, superstition, and discontent of China. The symbols of the two nations, the bear and the dragon, would, unhappily, be represented to the full. The cruel teeth of the carnivorous bear and his tearing claws, and the red dragon with his gnawing jaws and his shiny body of hate and disregard of life, would make a combination which would out-hell hell.

THE REMEDY

A missionary, in referring to the conditions of China, and the power to counteract them, has declared: "The Christian Churches would have to throw the weight of all their resources into China if that eventuality were to be averted. To-day the two best antidotes against Bolshevism in China were the Christian schools and universities. They would have a great deal to say as to the outcome of the race between Bolshevism and Jesus Christ; but the strength of their voice in large measure would depend on the support from overseas."

With the above we have full sympathy, provided the "Christian Churches" themselves keep to the old paths of the Word of God. If the schools and universities become leavened with the leaven of modernism, they will be undermining the foundations which can only uphold things to their blessing and betterment. To have only the cold rails of education on the sleepers of intellectualism, will not get the train of the being to the goal of conformity to Christ, for the power which is needed to reach that terminus is the supernatural power of the Holy Spirit, and the operating principles of Christianity as revealed in God's Word, and applied by Himself.

MASS MURDER IN RUSSIA

We have no reliable data regarding the carnage which is said to be going on, or what has taken place in Russia, but the following question, put some time since by a member of the House of Commons, "Has the Government had any official information to the effect that since October, 1917, the Soviet authorities had executed: Bishops, 28; priests, 1,215; schoolmasters, 6,775; physicians, 8,800; workmen, 193,350; soldiers, 260,000; police, 10,500; soldier-police, 48,500; landowners, 12,950; intellectuals, 355,250: peasants, 815,000?"

Even though the figures are not absolutely correct, the question indicates the trend of things in cruel Russia.

WHAT BOLSHEVISM MEANS

As a result of statements made by Dr. J. H. Rushbrooke, in the "British Weekly," a correspondence has been going on, which has elicited the following statements:—

"The Bible is a contraband Book."

"The members of the Russian Government are nearly all atheists, who look upon religion as 'the opiate of the people.'"

"The Communist Party cannot tolerate interference by God in critical moments; for candidates who hesitate to renounce God, to render themselves entirely to the Communist Party's service, we have no room."

In "Pravda" ("Truth"), the official newspaper of the ruling Communist Party: "The King of England, MacDonald, and Jesus Christ were recently ridiculed in caricature together. Every Russian Communist is an avowed enemy of Jesus Christ."

"What does it matter," said Lenin in unforgettable words, "if ninety percent. of the Russian people perish, provided the surviving ten percent. are converted to Communism?"

"The persecution of the Church has been responsible for the death of over eight thousand priests, monks and nuns. The sanctity of the home is gone. Immorality is awful—most awful among the children."

"The penalty of one year's imprisonment, with hard labor, is provided in Russia for any hapless teacher who may tell a child that Christ is its Saviour, and also—as an example of the horrible degradation of the Russian official mind—that in Moscow in one year there were 10,000 cases of abortion procured under official sanction."

"On their own showing the Bolshevists have 'executed' a million and three-quarter persons, many of them in circumstances of fiendish cruelty."

WHAT THE ABOVE EXTRACTS DECLARE

If history declares anything, it unfolds the following facts—namely, the teaching of the Bible exalts the individual and the nation; the recognition and worship of God leads to the love of our fellows; that Christ is the Saviour and the Power to lift mankind from sin and selfishness; that Godliness leads to longevity of life; that the greatest moral force is found in Christianity; and that it leads to kindness to others, and consideration to their feelings. The above quotations unfold to our view the opposite, for no Bible means no light for man's darkness, no God turns man into a despot, no Christ leaves man to wallow in his sins and to plunge him into the hell of perdition, no love casts out the only power that can help, no principle plunges man into the cesspool of iniquity, and no hope causes the horizon to be dark with oncoming doom.

"THE DE-CHRISTIANIZING OF RUSSIA"

Captain McCullagh, in writing upon the present condition of Russia, pens the following: "At least a thousand Russian priests were in prison, another thousand had been murdered, the Patriarch had been persecuted, all the altar vessels throughout Russia had been seized on the pretence that they were required for famine relief purposes, the supply of clergy to the churches had been cut off by the closing of the seminaries, and a deliberate attempt had been made to cut off the supply of laymen by the law prohibiting religious instruction for anyone under the age of eighteen. The Soviet Government were engaged in a tremendous experiment, the object of which was the de-Christianizing of Russia, and they were devoting special attention to the young. The new generation, in the towns at least, would grow up enemies of Christianity and of every other religion—fanatical and militant enemies, and not merely philosophical agnostics. The persecution of the laity was an infinitely more serious matter than that of the ecclesiastical leaders. This persecution had brought back slavery. The workmen of Russia were literally slaves of a vast, merciless, Christless State, and that was infinitely worse than being slaves of individuals. The Bolshevik persecution of Christianity was a permanent feature of the whole Bolshevist theory of the State, and that theory was absolutely subversive of anything in the way of liberty of conscience or of worship."

WHAT DOES THE ABOVE MEAN?

When men abhor the offerings of the Lord, it is because they abhor the Lord to whom they ought to offer, as it was in the days of Eli *(I Sam. 2:17)*, and the reason of the wrong action was because they "knew not the Lord" *(I Sam. 2:12)*; hence, they sinned against the Lord openly *(I Sam. 2:22-25)*, and, in the subsequent history, the sons of Eli were slain, Israel was defeated, and the finale is "Ichabod," the glory is departed. When any nation or person touches the things of God to their desecration, it results in their damnation. Men think they can decry God, and destroy His things, but they only destroy themselves in the end. Mercy despised means misery begotten. When men give themselves to sin against Jehovah, He gives them up to the sin of their desire, which is the worst possible punishment which can come to them *(Rom. 1:21-32)*. Sin brings its own hell. If hell has no locality but the localization of the sin in the sinner, there is enough hell in him to make it burn for ever. Milton makes Satan say in his punishment, "I myself am hell." So, is the end, Bolshevism will blast itself.

TO WHAT IS ALL THIS HEADING?

The soul of Bolshevism is Lawlessness. Jehovah has described its arrogancy and its activity in the following description: "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the clouds; I will be like the Most High" *(Is. 14:13,14)*. As a formidable part of the great King of the North, and the combine of the Assyrian, Satan is forming the power which will arise in the time of the end, when Israel is in the land *(Ezek. 38)*; but Jehovah has declared, "I will break the Assyrian in My land, and upon My mountain will tread him under-foot; then shall his yoke de-

part from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of Hosts hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back?" *(Is. 14:27).*

THE RED ARMY OF RUSSIA READY FOR WORLD REVOLUTION

"Frunze, the man next to the notorious Jew Trotsky, leader of the Red Army of Sovietism, in addressing thousands of young Communists, said: "The Red Army must prepare for action, for the moment is approaching when the Communist Internationale will lead millions of proletarians into the fierce battle of labor." Not alone are they preparing for it in Russia, but the agents of Sovietism are developing an astonishing activity in Germany, Poland, Roumania, Jugo-Slavia, Bulgaria, in England, and in the United States. They are reaching out after Turkey likewise. But Kemal Pasha has adopted the strongest measures against any further radical propaganda from the side of Russia. Czecho-Slovakia has acted also against them.

This is the threatening cloud which hovers over Europe to-day, as well as over other nations. No one knows how soon the outbreak may come. It will involve our country as well, for the radicals are gaining in strength. They are backing up the pacifist movement in every way, for they know a nation prepared for war, ready to meet any attempt of revolution, would be hard to conquer.

The above is another red light of warning regarding the combine at work in the realm of Russia and those allied with her.

THE REDS EXILE ZIONISTS

One of the latest pieces of news is to the effect that many Zionists have been sent to Siberia, and others have been sent to prison. The report says: "New persecutions, arrests and expulsions of Zionists, Zeire Zionists, Zionist Socialists and members of the Macabees are taking place in various parts of Soviet Russia, according to reports received from Moscow.

"Many Zionists are exiled to Siberia. Large numbers are kept in the prisons awaiting decision of their place of exile. Of the Zionists arrested in the city of Homel, six were exiled to Solovedkin, five to Turafon, and one was permitted to proceed to Palestine."

WORKING OUT THE PLAN

One has said: "There never has been, there is not to-day, a greater source of perplexity to thoughtful men, than to harmonize the permission of evil—nay, its long-continued triumph—

'Truth forever on the scaffold;
Wrong forever on the throne'

—with an Almighty and beneficent Governor. How is it possible that Love and Power combined can permit such conditions? But as the victories of Sennacherib *(Is. 37:21-38)* the Assyrian had their predetermined limit, so have the apparent triumphs of wrong, and we shall learn that all were only carrying out God's eternal plan, and that all those apparent triumphs were being overruled for the truest good of His beloved people. O well may we, with suffering Job, 'faint with longing for this day' *(Job 19:27)* (true reading)."

MEN PERPLEXED; GOD PLANNING

"Look at the statesmen of Christendom, how unavailing are all their policies! How the nations are being driven, as dried leaves in the blast! Yet all things are working out that plan. Little may America and Great Britain, France and Italy, Turkey and Russia think that there is an almighty Hand upon the helm; and that it is His counsels that are being so unconsciously carried out; but 'whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord' for His own redeemed *(Ps. 107)*. It is this that may well account for the Turk being cast out of Palestine, and thus laying it open for the Jew; for this is demanded, as we know, by the plan."

What God did to the Assyrian in the past, He will do to the Red Hand of combined Bolshevism in the days to come. "And the Lord sent His angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword" *(II Chron. 32:21).—The Prophetic News and Israel's Watchman.*

ARE WE IGNORING THE HOLY GHOST?

BY PASTOR P. W. PHILPOTT

(A sermon preached at Moody Church, Chicago, February 8, 1925.)

In searching the Scriptures to ascertain what has been revealed concerning the Holy Spirit and His ministry, we discover a striking vocabulary of phrases and synonymous terms that are both interesting and instructive. We find that out of thirty-nine Books in the Old Testament, the Holy Spirit is mentioned in twenty-four of them, at least eighty-four times. Another remarkable fact in the Old Testament study of this subject which I observed was, that the Holy Spirit is not named at all in the Books of either Joshua, Jeremiah, or Daniel; but the marks of His presence are there. He wrought mightily in each of these three lives.

I speak of these features of the Old Testament for I think that most Christians are under the impression that we are dependent upon the New Testament entirely for our knowledge of the Holy Ghost and His ministry.

I pointed out last Lord's Day, when dealing with this subject, that a new and greater ministry of the Spirit began with the **ascension** of our Lord and Saviour Jesus Christ. It was at that time, the convicting, comforting, guiding and empowering of the Holy Spirit began, as predicted by Jesus in John, chapters 14 to 16.

On the Day of Pentecost, He came not only to take the place of Christ in their lives, but to bring them into a fellowship and blessed intimacy with their Risen Lord, yea with the Father and the Son, that had hitherto been unknown to them. "He shall be in you;" "He shall abide with you forever."

Executive of the Church

It is frequently said that the Holy Spirit "is the Executive of the Godhead." This term may be a bit perplexing to the average disciple, but let me say this morning, that He has come to be **the Executive of the Church**—the Administrator of her affairs, and the Director of her enterprises, and most of our trouble today comes from ignoring this fact.

Let me give you an illustration from the Old Testament. When Joshua was called to succeed Moses and lead the children of Israel into the promised land, before the first battle was fought, he had a strange, but blessed experience. It was probably in the dead of night; he stood over against Jericho. I imagine he was taking in the whole situation and deciding on his plan for the taking of that city, when suddenly, he was confronted with a Supernatural Presence—"A man with his sword drawn in his hand." But nothing daunted, for Joshua was every inch a soldier, he "went unto him, and said unto him, art thou for us, or for our adversaries?" and I am sure that he was greatly surprised and also greatly relieved at the reply which he received. "Nay," said the Divine Presence, "as captain of the host of the Lord am I now come." You see friends, **He** was to be the Commander-in-Chief; Joshua was to hold the subordinate position; and true man of God that he was he "fell on his face to the earth and worshipped and said unto him, what saith my Lord unto his servant?" And there upon that holy ground, with his shoes removed from his feet, "standing at attention," he received the Divine Plan for taking the city. So different was that plan to his own, so contrary to human genius and strategy, that the like of it had never been heard of before; and right here beloved people, let me say that when we subject our wills to the Divine Leadership, we must be prepared "to scrap" many of our own plans and ideas, for "His ways are not our ways, neither are His thoughts our thoughts." In that conquest of Canaan, in those battles with thirty-one kings, Joshua suffered but one defeat, and it is surely suggestive that that defeat came as a result of ignoring the

Invisible Presence. He made an attack upon Ai without receiving Divine marching orders and was greatly humiliated in consequence.

In the beginning of this day of grace, we see a little company, who were in the estimate of the scholars of that day, "unlearned and ignorant men," undertaking a greater conquest than Joshua's; indeed, it was the greatest undertaking in the history of men. Their commission read—"Go ye into all the world and preach the Gospel to every creature," "make disciples of all nations." But He also commanded them that they should not depart. . . .but wait for the promise of the Father"—wait until the **Invisible Presence** should take the command. "These all continued with one accord in prayer and supplication. . . . .and they were all filled with the Holy Ghost **and began,**" that is, they did not begin until the great Administrator and Executive of the Church possessed Himself of them.

Then follows the story of His power and His presence. The publishers of our Bible entitled the Book—"The Acts of the Apostles;" but as the late Dr. Arthur Pierson has said: "A better title is 'The Acts of the **Holy Spirit,**'" for here we see Him in action, as Christ foretold—**convicting, converting, adding to the Church, presiding over their councils, selecting their deacons, calling their missionaries, and solving their social problems,** all because His **Invisible Presence** was recognized and was real to them.

A common question of our day is, "What is the matter with our Church?" I am afraid the matter is that we are ignoring, grieving, and quenching the Holy Spirit. We are depending too largely on the arm of the flesh—on human plans, and He is not manifesting Himself. For an example, we are building a great church at this time. The plans were in the mind of the architect before they appeared on paper; then they were made visible on blue-prints and specifications. The foundations have been laid and the building is appearing before our very eyes, but supposing that the Pastor or some member of our Committee would be going out to these workmen every day insisting on certain changes being made, and all the time ignoring the architect whose business it is to see that these plans are carried out correctly. How long do you think that he would remain on the job? Not very long, I am sure. Such actions would be considered an affront and an insult. How much more do we grieve the Holy Spirit by taking out of His hands that which has been placed absolutely in His control.

God has a plan for every life; God has a method for doing His own work and we, like Joshua, should be subordinate, absolutely submissive to His will.

Hopeful Signs of the Times

There is one thing that fills my heart with hope—a great number of Christians are feeling very much dissatisfied with the spiritual poverty of the Church. A God-given hunger is possessing them and a real cry is going up to the Throne for His fullness, and this indicates that better things are just ahead of us; for soul-travail is always a sure sign of a spiritual blessing. "As soon as Zion travailed, she brought forth." "He satisfies the longing soul;" "He filleth the hungry with good things." It is the **self-satisfied** that He sends away empty.

Every Disciple a Witness

"Ye shall be witnesses unto Me." We are not all called to be preachers or to be singers, but God expects every believer to be a witness, and the world to-day needs the witness unto Christ more than it needs anything else.

We have all sorts of religious organizations and numerous churches all crying out against corruption and crime; but the great multitude is unmoved, paying little, or no attention to any of these things. But with "certain Greeks" many are saying, "Sirs, we would see Jesus." We can only give effective testimony to the Christ when **filled with the Holy Spirit.** "But when the Comforter is come," said Jesus, "Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses **unto Me,** both in Jerusalem and all Judea, in Samaria, and unto the uttermost part of the earth." Indeed, the Spirit is the real witness. You know evidence in the court is only accepted from one who has seen with his eye or heard through his ear certain things.

Now we have never seen the Christ; we never heard Him speak, but the Holy Ghost is the eye-witness—He was there at His birth, with Him through all those silent years to the beginning of His ministry, when He "descended like a Dove, and lighted upon Him." It was by His **Invisible Presence** that Christ wrought His miracles and spake His parables, as Peter declared in his address to the household of Cornelius: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil."

It was "through the Eternal Spirit that He offered Himself without spot, to God" on Calvary, and the Holy Ghost raised Him from the dead.

"He shall testify of Me," said Jesus, but **He must have a human instrument.** He would clothe Himself with me; He would clothe Himself with you, and give testimony to the Christ. There is a splendid illustration of this in the Book of Judges, chapter 6. It was a day of terrible darkness in Israel; a crisis in the nation. The people were oppressed and disspirited. God sought Him a leader, and so He came to a man threshing grain behind a wine-press—a very ordinary man of himself, but suddenly he becomes great, a mighty man. He marshalls friends and commands his fellows. They only see in him Gideon, the son of Joash; but the secret of his power and triumph was in the fact that the Spirit of the Lord clothed Himself with Gideon. It was the **Invisible Presence** that Gideon, **the farmer,** and Gideon, made the difference between just **the mighty man of Israel.**

In the New Testament we have also a striking illustration of a black man from the heart of Africa journeying to Jerusalem, seeking after God; but it would appear that he was returning to his home without much light. Some one, however, had given him a copy of Isaiah's prophecy, and so hungry was his heart that he was intently searching the Book for the truth. Now the Holy Ghost desiring to help that man, sought for a human instrument that He could use, and away over in Samaria was an evangelist, called Philip, doing a mighty work. Some have asked why he should have been taken from that great work and sent to Gaza to meet one man. To my mind it was simply because there was no other human instrument that He could possess, who was any nearer to Gaza than Philip. And you remember that delightful story how Philip found him reading the 53rd chapter of that prophecy, and with modest diplomacy, made his approach to the chariot, with the result that the Ethiopian was brought out into the light, baptized, and sent on his way rejoicing—all because Philip recognized the **Invisible Presence.**

A number of years ago, while conducting a meeting in a Canadian city, a young lawyer who was a member of the church in which the meetings were being held, became greatly dissatisfied with his Christian experience. He attended several afternoon services where the Spirit-filled life, and kindred subjects, were discussed. I missed him for two or three days and wondered what had happened. When he came back to the meetings again it was evident a great change had taken place. His face radiated holy gladness. The evening services were purely evangelistic and the place was crowded to the limit. As we were singing the closing hymn one night and appealing for decisions, the lawyer quietly left the front where he had been sitting and walked to the back of the building, and in a moment returned with an elderly lady on his arm. The tears were falling over both faces and, as they passed the people coming up the aisle, I could see that every heart was deeply touched. Turning to the Pastor of the church, who was standing by my side, and in whose eyes the tears had also appeared, I asked what it meant. "Oh," he said, "she is his mother, a very proud and worldly woman, most indifferent to spiritual or religious things." But that night

everything changed, and she immediately became a great power for God in the community.

In talking with the lawyer after the meeting, he said to me, "You know, Mr. Philpott, while singing that hymn I was praying for my mother, and a voice seemed to say to me, If you will go to her seat and simply lay your hand on her arm, she will come at once to Christ;" and he said, "I was simple enough to obey, and you see what happened."

I am sure that if our faith were more simple, and we recognized that voice that speaks when the life is fully yielded, more such things would happen. "We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

The promise of the Spirit's fulness is given to all believers. It does not pertain merely to the Apostles, the early Church, or a favored few in subsequent ages. This is the common need of all Christians and it is a common gift to all who trust the Christ, neither is there any gift that the Heavenly Father is more willing to bestow than the fullness of the Spirit. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"—*Moody Church News.*

THE PSYCHOLOGICAL POINT

I Corinthians 2:6-16

The scientific spirit is the genius of cultured minds; but many following in the distant wake of science fall into grievous error. God does not ask us to believe in anything contrary to reason, one of His highest gifts to man; but we must believe many things above reason. Science has built up a Jacob's Ladder from earth to the unknown, but it cannot reckon with the truth that holds the upper end of the ladder firm. The best psychologists say that religion is morality and something more. This is the psychological point to which all thinking minds converge these transition days.

Some scientific minds have discredited the "new birth." They have accounted for the change of life by saying it is a freak of nature, or the effect of a passing emotion, but not a permanent fact. They think that heredity and environment are everything in a man's life. But there is an influence powerful enough to free man. The heredity of the new birth and the environment of God's presence are beyond the data of science, but not beyond the experience of man. This is man's psychological point.

Change heredity and environment and you change man. This is the Gospel. To save man we must bring him into touch with the Living Christ. By words and example show him the wonderful personality of Jesus Christ; and his heart is opened to His love. Then the Spirit enters, and gives the new nature, bringing in the new heredity. God is the Father of our spirit. Then the fellowship of the Spirit is a greater influence than that of the dearest earthly friend. By Him we can triumph over every allurement of the world. Icebergs sometimes drift against wind and tide because they are deep in the undercurrent. This is the psychological point of all philanthropy.

The Prodigal Son lost his desire for the swine's food when eating at his Father's table at home. He was disenthralled from the lure of adventure when his heart was filled with love for his Father. In Christ we get the grandest adventure of life, and find satisfying truth and the life eternal. The Spirit of God is more than genius, and more than the world. This is the psychological point of the Church.

God's love follows man into the depths, and finds him. That alone can win man back to himself and to God. The sun follows the water lily into its foul retreat and the result is beauty and sweetness. God's love achieves the miracle of grace. This is God's psychological point. The Holy Spirit brings together man's psychological point and God's. Blessed be human influence. Thrice blessed is influence Divine. God reveals His mysteries through the Holy Spirit.

NOTICE!

The American Friends Service Committee have been packing our clothing to ship to Central and Eastern Europe charging us a reasonable amount for their service and for their shipping. The Clothing Department of this Committee is to close on May 1st. and they will be obliged to discontinue this service for us.

The shipping station for second-hand clothing for the relief of needy in Europe, will therefore be centered in Brooklyn for the present, as the Philadelphia Office is discontinuing the packing of clothing. Address all packages to American Christian Relief Mission, care Abercrombie Corporation, 108-26 Dobbin St., Brooklyn, N. Y. Packages should be addressed carefully and fully prepaid.

THE HUSH OF THE SPIRIT

Matthew 6:5-15

Man often fails to make the most of his Godward life because he lets the turmoil and strife of the world into his inner life. God's Spirit is not much to him because he does not hear His voice nor feel His presence. His whole being is preoccupied. A man stepped into a telephone booth in a noisy station. He complained that he could not hear. The operator asked, "Is your door closed?" It was open and the noise outside overwhelmed

A VOICE FROM BERLIN!

"I am confident," writes a correspondent from Berlin, "that the Lord has created all over the world in those three days of the old year such a prayer link and spiritual oneness among God's people as will be more than difficult for Satan to frustrate or overcome. I attended some of the meetings and it simply thrilled my heart again and again to see and feel the presence and power of the Holy Spirit in our midst. **It is up to us now by God's grace to maintain unceasingly this fellowship uninterruptedly until we see the Holy Spirit working in mighty power in revival of the whole body of Christ and in the spread of the Gospel e'er the Coming of our blessed Lord."**

Over 300 "three days prayer gatherings" were held throughout the world last December; and many again are being held during April. But the most widely observed "three days" season is yet to come—July 2 and 4. **Mark these dates in your calendar —TODAY!**

The threefold object: (1) "O Lord, revive Thy work" *(Hab. 3:2);* (2) "Send out Thy light and Thy truth" *(Ps. 43:3);* (3) "Thy Kingdom come" *(Matt. 6:10).* In other words: Saint-wide **revival**; Sinner-wide **evangelization**; World-wide **blessing.**

Who that reads the letter above could but ardently desire that the 300 "three days meetings" of December might become "300 TIMES 300" before the present year closes? "Said I not unto thee, that if thou wouldest **believe,** thou shouldest **see** the glory of God" *(John 11:40)*? Is not "faith the substance of things hoped for, the **evidence** of things **not seen**;" without which "it is impossible to please God" *(Heb. 11:1, 6)*?

Must the Church, like Thomas, see before it believes? "Blessed are they that have **not seen,** and yet have **believed**" *(John 20:29).* Remember these dates for **WORLD-WIDE, CONCERTED PRAYER—JULY 2 TO 4**—and continue to

Pray for Revival!

the message. So Jesus said, "Enter into thine inner chamber and having shut the door pray to thy Father who is in secret."

In the secret chamber of our home or in the solitudes of nature we may cultivate the ability to hear the Spirit. By listening to good music, by drinking its refined excellence, we can educate our musical ear and heart. By studying lovely pictures, absorbing the features of beauty, we can improve our artistic eye. By the peaceful meditation on sublime and noble truths we foster within our soul the appreciation of the best in man and are changed in spirit into the glory of the highest manhood or loveliest womanhood. So by unruffled fellowship with the Spirit of God we can develop our power to know God. Thus Mary sat at the feet of Jesus.

A few years ago science scoffed at the idea of wireless telegraphy, and did not dream of radio. However the receiving instrument must be in tune with the broadcasting one. By waiting in quietude upon the Holy Spirit our spirit is attuned to Him. This is the triumph of prayer.

We may have this hush of the Spirit even amid the turmoil of the busy street, and the struggles of active life. Jesus was never deprived of that hush of the Spirit in all His active Ministry. He could always speak with the Father and receive the answer in peace.

Possessed of this hush of the Spirit we may be guided constantly by the Spirit of God. The things we have planned to do if not the best are forgotten. New ideas flash into our mind. New opportunities are opened and new hopes are imparted. "I will instruct thee and teach thee in the way which thou shalt go. I will counsel thee with mine eye upon thee" *(Ps. 32:8)*.

NEEDED! MEN AND WOMEN OF PRAYER

By E. M. Bounds

"We are constantly on a stretch, if not a strain, to divise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men.

"What the Church needs to-day is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.

"Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men.

"It is necessary to iterate and reiterate that prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead and rotten thing. Such praying has no connection with the praying for which we plead. We are stressing true praying, which engages and sets on fire every high element of the preacher's being—prayer which is born of vital oneness with Christ and the fullness of the Holy Ghost, which springs from the deep, over-flowing fountains of tender compassion, deathless solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction of the preacher's difficult and delicate work and of the imperative need of God's mightiest help.

"It is prayer-force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying, the more of true saints.

"More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not so short and hurried.

"To pray is the greatest thing we can do; and to do it well there must be calmness, time; and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying, the least. We cannot do too much of real praying; we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew the school of prayer."—*Permission by The Moody Bible Institute.*

"HEAVENLY VISIONS"

Acts 26:19

Thrice unhappy are they who have never had a Heavenly vision, i. e., a vision of something higher and better than the life they have been leading. It may have come in a sermon, a biography, a holy life, a face, a deathbed scene illuminated with the light of another world. How it shamed, rebuked, cast down with infinite regret, then raised to a new hope and determination!

Thank God for these Heavenly visions that chasten, purify, energize us! But remember that they are fugitive. Shakespeare speaks of "the shapeless fabric" of a vision. Everything depends on how we treat them. Every photographer knows that the picture which has been caught on the sensitive plate will soon disappear, unless in a dark chamber it is passed through the solutions that make it permanent; and what is true of the fading impression of the face or landscape is still more so of the Heavenly visions that break in on the dull monotony or sinful madness of our lives. We can keep them only in so far as we obey them. If we delay, or refuse for but an hour, they die away, never to return.

Act, act, in the living present. Do not disobey! And remember that procrastination is the practical equivalent to disobedience. It may be at a great cost to you, as it was to the Apostle, to uproot yourself from old associations and habits; but in the retrospect of your life you will confess that you were amply repaid.—*F. B. Meyer, D.D.*

TENDERNESS OF HEART

(Continued from page 3.)

so harsh, hard and unsympathetic. It is possible to be very orthodox, a preacher of holiness and the crucified life, to be very stanch, blameless in outward life, zealous in good works and yet to manifest very little of the Spirit, meekness and tenderness of Christ. We need that all-subduing, all-melting and overflowing love, which is the very sum of the Gospel, the very essence of true Christianity, and which incessantly flowed out from the eyes, voice and life of our blessed Lord. Yes, my dear reader, we need to be really filled with the Spirit of the Lord.

This tenderness of heart is commanded. "And be ye kind one to another, tenderhearted." It belongs to the real Christian life. God's desire for us is that we should possess it and manifest it. Whatever is Divinely commanded is also Divinely possible of possession. God is ready and willing to work it in our lives. It we are not in possession of it, God is not to blame for this lack. The fault and blame lies with us. We need to will to have it wrought in us by the Holy Spirit, we need to be fully yielded to the Lord. God does not compel His people, He does not force His blessings upon them, but bestows them when there is a glad and spontaneous surrender to Him. Shall we not humble ourselves before the Lord, humbly confess our failings, sins, negligence and unchristlikeness of life, and, yield ourselves freely and fully unto the Lord, humbly pleading with Him for a mighty manifestation of His Spirit and power in our lives that shall mold our entire being into the very image of Christ Jesus our Lord?

MISSIONARY NEWS AND MESSAGES

Reports from the Field, Missionary Items and Stimulation

THE "LIGHT TO THE EAST" MISSION

We give the following description of this mission, which appeared in the January, 1925 issue of "THE EUROPEAN HARVEST FIELD," for the information of our readers who may not be acquainted therewith. We heartily endorse this labor of love among the Russian people, and urge our friends to continually pray for the blessing of God upon the work. Gifts for support of students in the school, for the concordance fund, for Scripture distribution and for relief work will be gratefully acknowledged.— *Editor.*

Mission Centre, Publishing House and Office, Wernigerode, Germany.

Associated Missionary Committees in America, Esthonia, Germany, Holland, Switzerland.

Independent co-operating committees in Sweden, Denmark, Norway.

The Mission was founded in May, 1919, by members of the Mission among Russian prisoners of war in Germany: Pastor Walter L. Jack, formerly Director of the Bible Training School at Astrachanka, South Russia, and Rev. J. Kroeker, eminent preacher in Russia and Germany, author of several Christian books.

They were joined in this work by Count C. Pahlen, former Russian Senator and Chairman of the Russian Branch of the Y. M. C. A., and Pastor L. Wittekindt, one of the leaders of the Revival Movement and of the Evangelical Alliance in Germany.

Sphere

To carry the Gospel to the people of the East, especially to the Russians; to undertake missionary journeys where Russians live; to print and circulate Scriptures and also books and tracts containing salvation truths; to translate good spiritual literature into Russian.

Mode of Work

At Wernigerode: by maintaining a Bible School for Russians desiring to be led into a deeper knowledge of the Scriptures and to be prepared for missionary work among their countrymen; by entertaining a personal correspondence with hundreds of believers in Russia and sending help to them, both spiritual and material; by agencies in refugee-camps and by leading Bible Courses there; the Mission works on a clearly evangelical, undenominational basis.

Supplies

The Mission does not canvass nor advertise for money, but waits on God to move His people to send voluntary offerings for the support of the Mission.

Needs

The needs of the Mission: supporting workers, maintaining institutions, purchasing Scriptures and books, administering relief to the needy, printing and distributing spiritual literature in the last year have come to about $25,000. It needs also much and constant prayer for guidance and blessing.

Objects

The General Mission Work, including the distribution of Scriptures; the Bible School, supporting teachers and pupils; translation and printing of Christian literature in Russian; elaboration of a revised edition of a Russian Bible Concordance and printing of the same, (a work much needed, owing to the lack of anything similar to Cruden's Concordance in the Russian language); relief work among Russian refugees, especially famishing students; special mission work among the Russian refugees in Germany, Poland, Czecho-Slovakia, Servia, Bulgaria, Esthonia and Finland.

Work Already Accomplished

A few figures to illustrate the Mission activity during the last four years:

Through the Mission "Light to the East" Russia has been supplied with 21,655 copies of the Bible, 35,300 New Testaments and 38,736 portions of the Bible. The greater part is already in Russia and 200 large cases containing Bibles and New Testaments are still in stock in Reval and Berlin.

The Bible School at Wernigerode has trained about 50 missionaries. Most of them are now working in Russia.

The Mission has held about 10 Bible Courses with 400 pupils in the prisoners' camps.

Our correspondence list contains about 1,000 names of brethren in Russia.

Many hundreds of parcels have yearly been sent to them, containing Bibles, books and tracts.

During the famine in Russia the Mission has sent 3 railway cars with flour and corn, 200 big parcels containing clothing and 600 smaller ones containing foodstuffs and vegetable seeds.

The Mission has issued and printed about 150,000 volumes of spiritual literature in Russian.

NEWS FROM THE SUPERINTENDENT OF THE MISSION IN BULGARIA

Brother Mishkoff reports great blessing of God upon the work, and appeals for more help so the work may be extended. Let us do as the Lord would have us do.— *Editor.*

March 23, 1925.

DEAR BRETHREN:

To be able fully to appreciate the importance of our work in Bulgaria, we must study it, not only in the results, shown by figures, those converted or those giving the financial state—but also with respect to the outward circumstances, under which we are laboring, as well as the influence we have exerted on the religious situation all around in the country. A Bishop in Sweden once said: "In Heaven they do not only count, but they also weigh," and these words are to a large degree true with respect to the Lord's Kingdom on earth. Here also our work must be judged from the moral and spiritual results, which have been thereby attained. Nevertheless we can again show some figures with respect to our success:

Blessing Realized

During February 198 homes were visited, speaking to 1,691 persons. Women meetings 18; public meetings 9; 312 children attended our two Sunday Schools; visits paid at the Hospital 8 times, Mother's Home 2, and to the Invalid's Home 3 times, the prison 3. We have distributed many Bibles, New Testaments and tracts. We had a very successful meeting in the factory Struga; the workers were very happy to hear the Word of God and we gave them Gospels and tracts. A woman who was not willing to hear anything about Christ's religion, she is now converted and a very earnest Christian. Over a thousand prisoners wait for the weekly hour of cheer that breaks the monotony of their prison lives. The doors of the prisons swing open weekly for us to spend an hour and more inside. What a study in faces they present. Despair, perplexity, anxiety, remorse, resentment, and every other attitude of ignorant and untrained minds are written on those countenances. But many of them give a smile of greeting when we walk into their midst, and begin to talk of hope and home and children. They are glad to see us in their midst and are hungry for the Word of God. We have distributed hundreds of Gospels there and we are now seeing the results: A young man by name of Kiro Vazoff came to me and said, "I have stolen money and cattle, and have embittered the life of my parents, and of course I was punished for this. The words of your sermon, 'Repent before it is too late,' pierced my heart and I gave myself to Christ. Please go to my parent's home and tell my mother that I am a new man and never will repeat those things again, and tell her that I beg her forgiveness. Please pray for me."

Here is another encouraging thing: "Dear Pastor Mishkoff, the last two sermons which you gave us in the prison, have attracted my attention and I wanted to get acquainted with you closely. My name is Stoyan Peicheff from Elof-dol, Radomir district. I was the biggest criminalist, gambler, atheist and lecher. I was sentenced close-confinement for twelve years. I have lost my parents and intimates, and nobody brought me consolation whatever for so many years, nobody came to see me, except you. Your two sermons have converted me spiritually, and I took it too much at heart that I should stand once more before another court, namely the Last Judgment. I have now learned, as you said in your sermon, that

"whatsoever a man soweth that shall he also reap." I am now reading the Bible each day and you may ask the Director of the prison about my conduct and life. I am now happy in the Lord. Please pray for me."

Appeal for Help

Think what it would mean if a hundred missionaries were going day after day, and all through the day, with the message of the Gospel, from house to house, and from jail to jail! One hundred homes and prisons visited each day, and in every one of them the written, as well as the spoken, message left for the wife or husband or child to ponder over in some quiet hour!

From the beginning this has been the aim of our mission. It is a work which now is more than ever needed. The troubles looming ahead can only be averted by a revival of the faith which so many have done, and are still doing, their utmost to discredit and supplant. All kinds of heresies are being promulgated to this end. At the same time the people are largely in the dark as to what is the real message of the Gospel. And many have evidently no wish to be enlightened.

But if the people will not cross their own doorstep to hear the preacher of glad tidings, then the preacher must go to the doorstep. And this is what the colporteurs of our Mission are doing. By the printed page and the Living Word they are reaching the people with the Gospel. Quietly, unobservedly, but effectually, they are getting into touch with all sorts and conditions of men.

The people are willing to listen to us. Their hearts are responsive to a kindly and earnest appeal. The colporteur is just one of themselves, but one in touch with an unfailing source of comfort—and the only source! For what comfort is there outside the Gospel for the broken-hearted?

There is scarcely a class which is inaccessible to the colporteur. His pack takes him into public-houses, workhouses, and the homes of the rich and poor. This method of spreading the Gospel, and, at the same time, of counteracting the evil of pernicious literature, is an eminently practical one, and its principles ring true to the teaching of the Book it is circulating—with its great central theme —"Jesus Christ and Him crucified."

It is essential that this work should be maintained at its present strength. Bulgaria is a land without the Bible, but she is a land ready to receive the Bible. And the only hope of her salvation is by the power of the Truth which is in the Bible. And the only way to get Bulgaria evangelized is through the distribution of the Bible. Hence, we must put a Bible in each home in every town and village throughout the entire land.

With the deepest gratitude from myself and the Russian and Armenian Refugees, we tender warmest thanks to you and to all who have helped them. The gifts which have reached us have come as a very real blessing to many of the poorest.

In a previous letter I quoted a few instances from our case book, of the very sore need with which we are so frequently faced. The gifts you sent have enabled us to give some measure of help, and we most earnestly plead for more. What has been done has lightened the burden of responsibility which lies upon our hearts, but the cry still reaches us for other and further help; here are just a few more notes from our case book:

A poor girl, just recovering from sickness, in a very frail condition, is one of a family of six living in a small room, the father an invalid; what a happiness it would be if we could provide the cost of their living.

Father died from the effects of the war, five in family living in one room. Here again it is a case of sickness needing help in recovery.

A family of eight living in a shelter, are making a big struggle to keep their home together, but sorely need a helping hand.

"There is only me!" What a world of pathos in the ten-year-old boy's statement. The father was killed, and the mother too weak to bear the privation of home; and money needed for everything—even the common necessaries of life.

But where are the supplies necessary for so great a ministry? Some of our workers say of a host of needy ones "If we do not help, then, humanly speaking, there is no one else;" and so the cry is re-echoed, "There is only me!"

Dear friend, will you not give as if you were **the only one?** and **to-day?** and **liberally?**—For although it may be "unto one of the least," yet we cannot, dare not, neglect even these, lest one day it shall be said of us:—"Ye did it **not** to Me."

May the happy season of Easter have deepened your love for the poor and suffering Refugees! And may we, in your name, hold out that helping hand which means so much in these terribly poor districts of the world? Pray for us.

Yours faithfully,
PAUL L. MISHKOFF.

JEWISH EVANGELIZATION

BY O. R. PALMER

The early Church was a Jewish Church, and the mighty outpouring of the Holy Spirit at Pentecost was upon God's ancient people. We know that this is only a forerunner of what God is to do in the last days, when He visits Israel in power and blessing and pours out His Spirit, according to the prophecy of Joel, 'upon all flesh.' Many of God's people, His prayer-warriors, are asking for a Revival in these end-times, a mighty visitation of the Holy Spirit upon the whole Body of Christ. Why not pray especially for Israel in connection with this Revival. As Gentiles we have been made partakers of their inheritance *(Rom. 11:12)*, and should we not take the Jewish people upon our hearts for earnest intercession. God is working among them now in a special way. Those who are in close touch with the situation in Poland and Russia, where the Jewish population is great, report an interest in the Gospel such as they have never before seen. If God would break in on the Jewish Nation in Revival power, would it not extend to the Gentiles also?

Mr. Hellyer's Movements

Authentic reports tell of Gospel meetings held specially for the Jews both in Poland and Russia, where the places are crowded with listeners, giving quiet attention to the messages throughout the meeting. We call attention to the article in this number giving extracts from a recent letter from Rev. Henry L. Hellyer. The account of the meeting he attended in Warsaw is soul-stirring. It should be very encouraging to every lover of Israel who feels a call of God to get the Gospel of His grace to His people. They have seen much of the 'form of Godliness' without the vital power, they have passed through the fiery furnace of affliction and persecution. What they need now is a real vision of the Saviour who loves them, gave His life for their salvation, and to know what the Gospel of grace really means.

Mr. Hellyer recently visited Germany and Poland in the interest of the Christian Testimony to Jews, and of the whole work of evangelization of Central and Eastern Europe, in which we are all interested. He returned to England where he has been for some weeks and reports a vital interest in the whole work among Christian workers and leaders in the British Isles. God is answering our prayers in thus giving a vital link between American and British Christians for the Jews, for the Russians, and the great masses of refugees and others in Eastern Europe, poor, destitute, and unevangelized.

The last report from Mr. Hellyer said he was to return to the Continent on the 27th of March. Mr. Phibbs, Editor of the "Friend of Israel" and the "Time of the End," expected, at that writing, to accompany him, looking into conditions, with the possibility of accompanying him to Soviet Russia. Pray for them as they go, and that God may raise up an interest which will never die out, until the King sits upon the Throne of David, and of His Kingdom there shall be no end.

The Bible School at Radost

A blessed work for future Jewish and Gentile evangelization is going on at Radost, near Warsaw. Here nineteen young men and women are giving the year to intensive study of the Word of God, to fit themselves for evangelization among their own people. The teacher in charge, Moses Gitlin, is a graduate of the Moody Bible Institute, a Hebrew Christian, whose heart and soul is in the work of reaching His own people and the Russians with the Gospel of the grace of God. Seventeen of the students board at the School, which has been provided through the kindness of Pastor Zebrowski, who also gives instruction. The total expense of the School for the year has been estimated at the low figure of $1500. for which amount they are depending upon the Lord in faith to provide, as He moves the hearts of His stewards to give. It is a most commendable work, carried on under the general direction and aid of the Christian Testimony to Jews. They have been willing to gladly suffer hardship for the sake of their Lord. They have been learning English with their Bible studies, in order that they might get the spiritual helps published in the English language, there being very few books, spiritually helpful published in their own language. Will you not pray for these young people willing to go without meat, sometimes without bread or potatoes, their main articles of food, and sometimes without fuel in inclement weather, in order that they may learn the Word of God and be used in His service.

We Appeal for Prayer and Help

This land is strategic. Center praying. Pray intelligently. Much of the future of the world, as well as the present need, center in

these lands. Now is the time for evangelization. Now is the time to send relief, to give them the Scriptures. God has a remedy. Man has none. Revival is better than anarchy. They need to know the grace and the victory of Calvary. Their cry is a Macedonian one. They are almost as dependent as babes. America and England can help if they will.

Let us keep the home fires burning, the fires of intercession, of ministry. Would that each one of our readers would feel that by the grace of God, this is his or her ministry, and to have a definite, continued interest in it. Will we not make it our business and ministry, both by prayer and giving that which the Lord entrusts to us as His stewards, to send the Gospel to these people who are perishing for the want of the Bread of Life?

A MESSAGE FROM THE FIELD

By Henry Hellyer

Under date of January 20th, Mr. Hellyer, who is at present in Europe in the interest of evangelization and relief, wrote Mr. Palmer from Berlin, Germany. A portion of his communication is herewith printed, because the matters concerning which he writes are so important and pressing that we feel we must share them with our readers. We trust that each and every reader may take these matters to heart for earnest prayer and helpful ministry.—*Editor.*

Words fail me to describe impressions gained thus far of conditions in Germany. Great changes have taken place in Central and Eastern Europe, but for better or worse is problematical. On the whole, it seems as though the German people have been sobered on account of what they have passed through in recent years, at least it would seem so with conversations I have had with different persons who keenly discern the destitution of their country. They seem more ready to hear and heed the Gospel message. I attended one of the services at the "DOME," the largest church in Berlin, and the place was crowded with earnest worshipers. Many had to be refused admittance long before the service was started. I am informed the same is true everywhere. The people are flocking to the churches and in many of their hearts there is a deep longing apparently for a real spiritual message. As I watched the people flocking to the church I could not help offering quiet prayer for God to raise up men filled with the Holy Spirit, chosen by our Risen Lord, with a message from Himself, for those hungry and apparently despondent multitudes.

Outside Help Needed

While everybody looks apparently well and cheerful the Christians have been passing through very hard and trying times. The stablishing of the mark in Germany and Poland has worked great hardship on missions and missionaries who depend for their support, under God, from friends outside of Germany and Poland. The whole work as well as the workers have had to endure great difficulties and hardships. In some cases there has been real privation. While God's people within the Empire are beginning to feel their responsibility more to support their work and not to depend on outside help, I feel very strongly that the work of God in Central and Eastern Europe, specially in the latter, must depend a great deal on outside help in order to carry on such work as is being done by Licht dem Osten and the struggling Bible Schools of Europe.

The Holy Spirit Working

You will be pleased to know how teachers and students entered most heartily into the appeal for a three days of waiting upon God before the old year came to a close. I attended some of the meetings and they simply thrilled my heart again and again to see and feel the presence and power of the Holy Spirit in our midst I am confident that the Lord has created all over the world in those last three days of the old year such a prayer link and spiritual oneness among God's children as will be difficult for Satan to frustrate or overcome. It is now by God's grace for us to maintain unceasingly this fellowship uninterruptedly, until we see the Holy Spirit working in mighty power in the revival of the whole Body of Christ, and in the spread of the Gospel, ere the coming of our blessed Lord.

News of Desperate Conditions in Russia

Upon my return to Berlin from Wernigerode there awaited a cable from the Brethren at Kief, Russia, saying they were in great need for food, clothing and fuel. I knew there must be terrible suffering and decided to wire them about $600 from the money I took along. I gave needed relief to a number of Hebrew Christians and had to keep in mind the workers in Poland and Volhynia and in the Radost School, where I had learned they were suffering. I found myself at a loss to know what to do first, and where to place the little I brought along with me for relief purposes. News also arrived from my own home folks in Russia of desperate conditions there. I feel sick at heart to know how terribly helpless they must be in their awful plight. Under the circumstances I do not see how I can even think of going to Russia empty-handed. It is entirely out of the question to start on such a trip when one knows of the desperate conditions. News reaching me from the Brethren is more than I can stand; it makes me ill. They say the need is simply appalling; they do not wish to cause me undue pain, but their plight is so terrible they must tell me something about it. Brother Palmer, I simply cannot go into Russia empty-handed. I know I won't be able to endure seeing the Brethren in their desperate need. I must wait until the Lord answers their cry, as well as the cry of my own heart. To this end I ask the dear ones at home to cast themselves upon God with me that He may in His own way send relief for the Brethren in Russia and Poland quickly. From what I have seen of the need in Poland I can gather what it must be like in Soviet Russia, shut off from the outside world as it is. I believe firmly that we have a heavy responsibility before God in their behalf. They are fellow-members of the same body with us.

A Time of Fellowship with Mr. and Mrs. Spencer Johnson

I had a most blessed time of fellowship with Mr. and Mrs. Spencer-Johnson. (Mr. and Mrs. Spencer-Johnson are from England, and have been looking into spiritual and material conditions in Central Europe.) We spent much time on our knees before God and waited for His guidance in matters too difficult for us to solve. There are problems here in Central and Eastern Europe which **we dare not face alone.** If we do, we shall soon discover how utterly helpless we are to take a single step without His guidance. They see the need exactly as I do with respect to the Gospel as well as the material conditions. They see the appalling need among the masses of the people and also the unprecedent opportunities for a glorious work of evangelization and of the uplifting of the Body of Christ.

Relief Goods Shipped Free

In order to get even second-hand clothing into Soviet Russia, and be reasonably certain it will reach the ones that we seek to help, we must pay heavy duty. In the meanwhile our brothers are starving, naked and shoeless. You will be glad to know through the kind officers of the German Red Cross we are able to get our relief supplies here shipped free of charge from one place to another as well as from the port of landing. Isn't that wonderful? If we had to pay for freight in Germany it would amount to a considerable sum, for transportation has jumped sky-high during the past year.

A Mighty Work of the Holy Spirit Going on in Poland

Now permit me to speak of the situation in Poland. The little I saw during my ten days' visit confirms my conviction that a mighty work of the Holy Spirit is going on among Jews and Gentiles. I wish to say that the wonderful reports we have been hearing in the past year have not been overstated. Jewish and Gentile hearts are eagerly drinking in the simple Gospel message wherever it is being proclaimed in simplicity and truth. I wish you could have been present last Saturday night to see Jews—mostly young cultured Jews—crowding the place of meeting; there remained scarcely standing room. They stood quietly over two and a half hours, listening to the Gospel and the giving of testimony by Hebrew Christians. My heart was stirred to the highest degree. The Lord used a simple-hearted, uneducated Hebrew Christian, one of the last year Bible students at Radost School, Brother Sofer, to begin this work. The workers recognize in the humblest possible way that the Holy Spirit is doing the work.

In the Radost Bible School is a Russian Cossack, who was once a terror to the Jews in Volhynia. What a change God has wrought! What a miracle the Holy Ghost has performed in his life. He is now giving his full and free services to Christ, to the masses of Jews and to others.

Our beloved Moses Gitlin will, I hope, in the near future render a report of the marvelous working of God in his own life and experience since the commencement of the Bible course at Radost. It is for us to make of this splendid institution all that the Lord wants it to be, or to become in the future, if He should tarry.

I believe I have given you enough information of the work of God in Central and Eastern Europe to enable you to unite with us in prayer that God may work out His full purpose with each one of us.

Signed,

Henry L. Hellyer.

WITHOUT CHRIST

"Without Christ, * * having no hope, and without God in the world" *(Eph. 2:12)*.

Mrs. Whitfield Guinness, of the China Inland Mission, in an address at Keswick, England, last year, said:

"A great **without** has been written on heathenism. Men and women are toiling without a Bible, without a Sunday, without prayer, without songs of praise; they have rulers without justice and without righteousness; homes without peace; marriage without sanctity; young men and girls without ideals and enthusiasm; little children without purity, without innocence; mothers without wisdom or self-control; poverty without relief or sympathy; sickness without skillful help or tender care; sorrow without anyone to bind up the wounded hearts; sin and lying and crime without a remedy; and, worst of all, death without hope."

This is a true and pathetic picture of the heathen world. Heathen life is perhaps better described by what it lacks than by what it possesses. It is one huge negation, one great aching void, one long and pitiable succession of needs unmet and cravings unsatisfied. It is all this simply because it is **without** Christ, who is the Source and Center of every true blessing, for it is "in Him" that believers are blessed with "every spiritual blessing."

Just try to think what your life would be for even a single day **without** Christ, that is, if He were blotted absolutely out of your experience and even your memory. Then contemplate what the life of millions of your fellow-humans is who are in just that condition, and not merely for one day but for a whole lifetime. And let the realization of their Christless and hopeless condition stir within you a deeper compassion that will issue in stronger effort to give them the Gospel.—*Selected.*

WAS IT YOUR PRAYER?

A missionary in India wrote to a prayer-group last year after describing a busy day when she hadn't much time for prayer or fellowship. "That night when I went to bed I had such a keen realization of the presence of the Lord, and such blessed fellowship with Him. I could not think why for I had been too busy during the day to think much. Then I remembered it was nearly midnight and the early noon on Tuesday at home. 'Some one has been praying for me.' I went to sleep and awakened in the morning with the same joy."

Wouldn't it be a wonderful thing for **you** to know it was **your** prayers that brought the season of refreshing fellowship and joy to a tired, busy missionary? It might have been **You**, or were you "too busy" the day the prayer-group met?

A home missionary who with great faithfulness and with many bodily infirmities also has kept her little group praying writes, "It is hard to keep up the interest. Our workers are few and the responsibilities rest on a few. I think we ought to pray more for our home missionaries as well as foreign." Do **you** remember them?—*The Women's Missionary Magazine.*

CHICAGO JEWISH MISSIONS

A very interesting prayer-meeting in behalf of the salvation of the Jews was held on Monday forenoon, September 22nd, in room B, in Guild Hall of the Moody Bible Institute of Chicago, under the auspices of the Great Commission Prayer League. Fully one hundred people were present and Dr. Sterling of the Chicago Hebrew Mission presided. Of the six Jewish missions in this city of many nationalities, four are denominational, being supported by the Methodists, Presbyterians, Lutherans and Reformed Christian Churches, respectively, while the other two are undenominational or inter-denominational. This kind of missionary work is very difficult and only those who have a robust faith, a willingness to suffer persecution and great power of patience and endurance are qualified to engage in it. At the same time it is very fruitful. In all the world there are about 115 missionary societies laboring among the Jews, with about 700 missionaries, or one missionary to every 20,000 Jews. About 204,540 Jews were baptized in the nineteenth century. There is one Protestant Hebrew convert to every 156 Jews, while there is but one convert from every 525 Gentiles; that is, if Gentiles had yielded to Christ as Jews did in the nineteenth century, Gentile converts would have been seven million instead of two. Hebrew converts who enter the Christian ministry are, proportionately, three times more numerous than the Gentiles, and in an average meeting of Jewish Christians, it will be found that from fifty to seventy-five percent. were won through Gentiles. Dr. Hugh W. White, of China, declared that if one-tenth as much had been spent on the evangelization of the Jews as has been expended on missionary work in China, the results would be far greater.—*The United Evangelical.*

A WORD FROM ABOARD THE VESSEL

Mr. Smith, the Secretary of the American-European Fellowship for Christian Oneness and Evangelization has gone abroad to visit the mission field, and the following brief message from him was received just before the present issue of the magazine went to press. We trust our readers may take to heart the appeal for clothing, and in connection therewith give heed to the special notice found on another page of the present issue of the magazine respecting change of address to which clothing is to be sent.—*Editor.*

DEAR FRIENDS:

I am writing this short message while we are waiting for a sight of the English coast. Soon I hope to be in the midst of the people where our ministry of missionary support, Bible distribution and relief work is being carried on.

You have contributed twenty-one 200-pound bales of clothing and four large cases of shoes which are on the steamship "President Roosevelt" with me. That empties the "clothes basket" which you filled so generously, and as I shall find a dozen places for every one of the thousands of garments you have given, I am praying that, you will send in a new supply at once. Ask your friends and neighbors to join with you. The cloth you use for dish cloths makes very poor garments, even in summer, but it is all many of these refugees have.

I emptied the treasury, too, when I left New York—not to pay my expenses, for every last dollar of the cost was given especially for the purpose. But I emptied the treasury of every dollar you have so generously given in recent weeks for the work we are all praying for.

I am praying that as new places of need are discovered new funds will be available. We will need much money for Scripture distribution and for all branches of the missionary service, as well as for the relief service. Begin praying now. I hope to tell you more about the need in next month's magazine.

NORMAN J. SMITH.

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

AMERICAN EXECUTIVE COMMITTEE

Chairman, Pastor O. R. Palmer, Philadelphia, Pa.; Home Director, Pastor W. S. Hottel, Altoona, Pa.; Secretary, Norman J. Smith, New York City; Treasurer, Clarence E. Mason, Philadelphia, Pa.; Henry L. Hellyer and Howard A. Banks, of Philadelphia, Pa.; Pastor P. W. Philpott, Chicago, Ill., and Alwyn Ball, Jr., of New York City.

CO-OPERATING SOCIETIES

Russian Evangelization Society, of New York City; **The Serbian Mission**, of New York City; the **American Christian Relief Mission**, of Philadelphia, Pa., and the **Christian Testimony to Jews**, of Philadelphia, Pa. The Fellowship also endorses and co-operates with the **Light to the East Mission**, of Wernigerode, Germany.

OBJECTS

The objects of the Fellowship are six-fold, namely,

1. To encourage Unity of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

The average church-member in America to-day lives in a house which contains more luxuries than Charlemagne ever dreamed of. He has a motor car, a telephone, a victrola, a radio, books, pictures, music; he spends more for amusements and unnecessary food than he gives to Foreign Missions, and when Sunday comes he goes to church to hear preaching and music. But how many church-members are busy during the week making disciples?—*Selected.*